for comparative study, they do not represent the ethnological entity known as the Awlad 'Ali. However, one might heuristically think of al-Qasr as a post-tribal or pre-peasant stage of social change, and on this basis generate some hypotheses about the sedentarization process or other specific cultural processes.

The translation of the Arabic documents presented here were made in the field. In most of the cases, translating took place on the spot and this may account for some of the awkward phraseology. Arabic terms and names have been transliterated according to the system used by Cowan in An Introduction to Modern Literary Arabic (1958) with certain exceptions: long vowels are shown by a double vowel; the guttural stop is indicated by an apostrophe; and the glottal stop is indicated by the use of a short "e," such as in 'aiela ("family").

I owe a great deal of gratitude to my former teachers who have given freely of their time and knowledge and have shown an interest in my training in anthropology and Middle Eastern studies. I would like to thank in particular Dr. William Sanders, of Pennsylvania State University, who introduced me to anthropology; Dr. David Bidney, of Indiana University, and Dr. P. J. Vatikiotis, now of the London School of Oriental and African Studies, who were my advisers in anthropology and Middle Eastern studies during my graduate training; Dr. Irfan Shahid, now of Georgetown University, who instructed me in the Arabic language; Dr. Vincent Cantarino, of Indiana University, who instructed me in Arabic literature

121 554 571 156 My approach here is to state the problem of authority and change using a case study of one man whom I consider the most prestigious member of the "status group" of al-Qasr. He is a member of the "status group" by virtue of his wealth and family connections; he has reinforced and enhanced his "status honor" by the practice of intervening into various conflict situations and mustering support, favors, and loyalty as he goes; and he has proved his "superiority" by excelling in the outside business world. All this he has done while remaining a "good Bedouin."

124 554 156 The name of Hajj 'Ali appeared time and time again as my research progressed and increasingly concentrated on the authority structure.[2] I asked questions which required the informants to name a person in al-Qasr to whom he would go if he needed help, money or advice. I asked: "Who is the leader of the Bedouin?"; "Who knows the wants and needs of the Bedouin most intimately?" On the basis of the data collected [571] in this manner, I was able to perceive a "status group" and gain an idea of the real leaders of al-Qasr. It also gave me a working knowledge of the local role structure. Hajj 'Ali's name came up with the highest frequency in the questionnaires, and my observations and interviews with him corroborated his central place in the authority structure. [126] I also recorded the life history of Hajj 'Ali's son, and gained valuable insights from this data.

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[2]The name, Hajj 'Ali, is of course a pseudonym.

of drastic actions taken in cases of adultery. Of the fourteen cases of adultery that I examined furing my field work, none resulted in the killing of the adulteress, and only three resulted in the murder of her partner. In all three cases where the adulterer was killed, the avenger was the husband; and in all three cases, the husband had to pay the bloodmoney to the murdered man's kin group. His payment of the bloodmoney, among other things, may indicate that the right of the husband to kill the adulterer is not completely accepted among Awlad Ali. All agree, however, that such killings never result in blood feuds because of the shameful circumstances in which the victim dies.

It was very difficult to obtain any detailed or reliable information about adultery cases. All the above mentioned fourteen cases were gathered from the informants, twelve of which were cases which had already been solved. For the two cases which were still open at the time of the study, information was quite vague. Usually such cases are conducted with a great amount of secrecy, with the involved parties referring to them as cases of theft, or merely by saying that the cases involve women. Only when the adultery leads to the killing of the adulteress or the adulterer are more details publicly known about the case.

But while the right to retaliate for the shameful action of an adulterous wife is vague and diffused, the right of the husband for compensation from the adulterer remains clear and undisputed. In this respect, adultery is treated very much like theft; the adulterer has stolen the husband's exclusive right to his wife's sexual activities. The compensation for this offense is estimated at L.E. 20, in addition to the mahr, if the husband decides to divorce his wife as a result of her adultery.

4: Peters E-5 (1948-1950) 1970 MT9 Libyan Bedouin MT9
Cyrenaica

stretching across to the village of Ajadabiya in the east, topples in undulations away into the flat expanses of the desert to the south. At all these points of segmentation, the territories occupied by the various sections are large and roughly defined, and the population aggregates supported on these territories run from over a thousand at one end to tens of thousands at the upper limits. The tertiary sections are numerically much smaller, some of them numbering as few as a hundred souls in all, and the territories to which they are attached are correspondingly smaller. The relationship between the numbers in this order of section, and the precise amount of water available in the local wells is an intimate one. If the population of one of these groups increases, or if the number of animals rises, or if the springs show a decline in the volume of water they give forth, or if the winter rainfall has allowed the storage in wells of only a small quantity of water, a rearrangement of the group must be effected. A significant alteration of any one of these components must mean that the local group must split to enable a new adjustment to be made in the relationship of man and animals to water.

Whatever changes occur within groups of any size, since the genealogy embraces the entire population, these must appear on the genealogy in some way or other. Now a genealogy is as rigid a framework, as fixed and final a pattern of grouping, as can be imagined. The impression that they are thus rigid and fixed, except for the addition of successive generations, is strengthened by the way in which the Bedouin use them. From their young boys to their old men, the Bedouin are expert genealogists, and the names of ancestors, for one reason or another, are never far from their lips. Names are kept alive by constant use, since all references to inter-group relationships must be in terms of these names. More than this, the Bedouin were proud to the point of boastfulness of their genealogical knowledge, and, wherever I travelled, the first request I had to comply with was to take down a large portion of a tribal genealogy. In recording their endless genealogies, one feature about them came to assume increasing interest; while there was remarkable unanimity with regard to most of the names given, there was one point of marked ambiguity—at the tertiary level of segmentation. I recorded genealogies in four tribes on an extensive scale, and in each tribe

4: Peters E-5 (1948-1950) 1970 MT9 Libyan Bedouin MT9
Cyrenaica

173 ambiguity surrounding the actual names and their correct posi-
829 tion occurred at about the fifth ascending generation. Whenever
613 this point was reached in the recordings, arguments would flare
551 up over the names to be included or excluded and over the rela-
123 tion of these names to those above and below, with the result
126 that for several people of the same segment there would be sev-
eral versions of a genealogy which differed only at this one point.
An example of this sort is given below from the genealogy of the
Nasr section, which shows seven different versions of the arrange-
ment of ancestors round about the fifth ascending generation
from the living.

173 The confusion at and around the fifth ascending generation
829 appeared with such regularity in the genealogies that I feel justi-
613 fied in referring to it as 'the area of ambiguity'. It seems likely,
551 moreover, that in any society where the lineage structure is
closely tied to the territorial disposition of groups, since the gene-
alogy is so rigid, there needs to be in it somewhere an area of
ambiguity if it is to be related to reality. Without this ambiguity,
the form of the genealogy is too rigid to comprehend changes
which occur. This point in the genealogy came to assume critical
significance as the point where adjustments in it are made. Other
kinds of evidence point to the same conclusion.

[601]

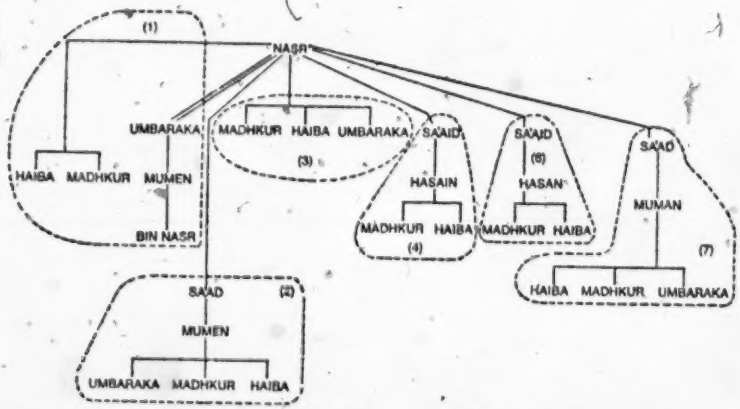

FIG. 18-3 GENEALOGY 3. *There is another section, al-Dawwas, which belongs to this group, but to include this as well would greatly complicate the issue without giving any additional information.